Fulfilling the Rights of Others

Holy Prophet's (ﷺ) love of the Lord

Khilāfat And It's Importance

Nahnu Anşārullāh

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MUHAMMAD ﷺ - EXCELLENET EXEMPLAR

Dear Ansār brothers, Assālamo `alaikum wa Rahmatullah!

The last issue of the Nahnu Anşārullāh for the year 2021 is with you. Our focus for the year was on the pristine life and perfect moral character of our beloved holy master Muhammad, peace and blessings of Allah be on him. Throughout the year, we published various articles highlighting his noble character and excellent conduct that, for each of us, is an example to follow. In fact, the Holy Prophet (ﷺ) is the superlative and the matchless example of imbibing Divine attribute on a human level.

The Promised Messiah (on whom be peace) wrote:
"The reality of love necessities that a person truly likes all the attributes, morals and adorations of his beloved and endeavors with all his heart and soul to be completely devoted to them so that having being absorbed in him, he can acquire his beloved's life. One who truly loves is wholly devoted to his beloved and is apparent from the countenance of his beloved and has such a representation of his beloved in his heart, it is as if the beloved permeates him. He is imbibed in the beloved and makes it evident to people that he is completely absorbed in the beloved's love."

(Nūr ul Haq, Part II, p. 431, Ruhāni Khazā'in Vol. 9)

Such was the love of the Holy Prophet (ﷺ) for God, and such should our love for the Holy Prophet (ﷺ) be. The only path to the love of our Lord is through following the footsteps of the holy Prophet (ﷺ) as stated in the holy Qur'ān,

"Say,'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful."

(Chapter 3, Ale-`Imrān, Verse 32)

May Allah the exalted enable us to reflect the pristine model of the Holy Prophet (ﷺ) in our lives and characters, be his true lover and follower and in return attain the love of Allah Who is the Most Forgiving and Merciful. Āmīn

Safi Rajput
Editor

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THE HOLY QUR’ĀN

ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى
هى احسن ان ربك هو اعلم بمن ضل عن سبيله وهو اعلم
بالمهتدين ١٢٦

“Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from Hisv way; and He knows those who are rightly guided.”

(Chapter 16, Al-Nahl, Verse 126)

HADĪTH

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ؛

إِنَّ لِلّٰهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فُضُلًا يَتَتَبَّعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَئُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ قَالَ فَيَسْأَلُهُمُ اللّٰهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ أَيْنَ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ قَالَ وَمَاذَا يَسْأَلُونِي قَالُوا يَسْأَلُونَكَ جَنَّتَكَ قَالَ وَهَلْ رَأَوْا جَنَّتِي قَالُوا لَا أَيْ رَبِّ قَالَ فَكَيْفَ لَوْ رَأَوْا جَنَّتِي قَالُوا وَيَسْتَجِيرُونَكَ قَالَ وَمِمَّ يَسْتَجِيرُونَنِي قَالُوا مِنْ نَارِكَ يَا رَبِّ قَالَ وَهَلْ رَأَوْا نَارِي قَالُوا لَا قَالَ فَكَيْفَ لَوْ رَأَوْا نَارِي قَالُوا وَيَسْتَغْفِرُونَكَ قَالَ فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُوا قَالَ فَيَقُولُونَ رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُولُ وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ

صحیح البخاری کتاب الدعوات باب فضل ذکر اللہ عزوجل (حدیث ۶۰۴۵)

Narrated by Hazrat Abū Huraira, Allah be pleased with him; said the Prophet of Allah (ﷺ):

"*Verily, Allah Almighty has caravans of angels who have no other work but to follow gatherings of remembrance. When they find such gatherings in which there is remembrance, they sit with them and some of them surround the others with their wings until the space between them and the heavens is covered. When they disperse, they ascend to the heavens and Allah Almighty asks them, although He is best informed about them: From where have you come? They say: We came from Your servants on earth who were glorifying You, declaring Your greatness and oneness, praising You and asking from You. Allah says: What do they ask from Me? They say: They ask for Your Paradise. Allah says: Have they seen My Paradise? They say no. Allah says: What if they were to see My Paradise? They say: They seek Your protection. Allah says: From what do they seek My protection? They say: From Your Hellfire, our Lord. Allah says: Have they seen My Hellfire? They say no. Allah says: What if they were to see My Hellfire? They say: They ask for Your forgiveness. Allah says: I will pardon them, give them what they request, and grant them protection. They say: Our Lord, there is one among them, a simple servant who happened to pass by and sit there alongside them. Allah says: I will also grant him pardon, for whoever sits with these fellows will not suffer misery.*

(Sahih Al-Bukhāri, Kitāb Ad-Dawāt, Bāb: Fazl Zikr Allah – Hadith No. 6045)

THE FOUNDATIONS OF JALSA SĀLĀNA LAID BY THE PROMISED MESSIAH[AS]

"All sincere individuals who have entered the fold of Bai'at with me should remember that the purpose of Bai'at is to neutralise the love for worldliness and to allow the love for the Exalted Lord and the beloved Prophet, peace and blessings of Allah be upon him, to dominate the heart; to create such a condition of indifference [to this life] so that the journey to the Hereafter is not detested.

However, to achieve this objective, it is important to stay in my company and to spend part of one's life in this endeavour, so that, if God wills, by witnessing an incontrovertible argument, frailty, weakness, and laziness be removed, and after experiencing perfect certainty, fervour, eagerness and keen love be imbued. So, for this matter, continuous mindfulness should exist that God enables this to happen, and until such a situation does not arise, an individual should occasionally meet me.

If, after entering the fold of Bai'at, an individual does not care to meet me, such a Bai'at shall be without blessings and a mere ritual. And since it is difficult for everyone to spend time in my company or endure hardships in this way a few times a year due to weakness of nature, lack of means or lengthy distances; since most do not yet contain such enthusiasm to accept difficulty and hardship for the sake of meeting me, hence, it seems appropriate to appoint three days a year for this Jalsa, in which all sincere individuals – if God wills and if health, resources and lack of any major hindrance permits – can visit on the allocated dates."

(Majmu'a -Ishteharāt, Volume 1, Pages 302-304)

FULFILLING THE RIGHTS OF OTHERS

Address of His Holiness Hazrat Khalīfatul Masīh V (May Allah be his Helper)

(Summary prepared by The Review of Religions)

After reciting Tashahhud, Ta'awwuz and Surah al-Fātihah, His Holiness, Hazrat Mirzā Masroor Ahmad[aa] said that he would continue on from his speech delivered at the Jalsa Sālāna UK 2019, regarding the various rights which must be fulfilled, in light of the Holy Qur'ān, and traditions of the Holy Prophet (ﷺ). His Holiness[aa] said that it is in acting upon these teachings, that the rights of others can be honoured and fulfilled. By not acting upon these teachings, the problems of the world cannot be solved, nor can the rights of various parts of society be fulfilled.

His Holiness[aa] said that we have no need to adhere to the standards of rights which are set by worldly people, nor do we need to be defensive about our teachings. Rather, we should propagate our teachings of honouring the rights of others, so that true peace and harmony can come about in society. It is true, that the rights of society cannot be honoured until and unless it is accepted that there is One Creator of this universe, there is none worthy of worship except Him, and no partners should be associated with him. When this is done, and true belief in God is established, then the world can move towards establishing true peace.

Be Grateful to Mankind in Order to be Grateful to God

His Holiness[aa] said that God has enjoined at every step to honour the rights of His creation. In fact, He has said that until we are grateful to our fellow people, we cannot be grateful to God. Thus, Islām presents beautiful teachings of fulfilling the rights of others.

His Holiness[aa] said that further to the rights he has mentioned previously, he would continue by mentioning the rights of others which are taught by Islām. In fact, Islām's teachings are so thorough, that it establishes the rights of even animals. Not only does Islām teach these rights but teaches how to implements and enact them as well.

The Rights of Friends

His Holiness[aa] said that Islām teaches to honour the rights of friends. One should befriend those who are pure of heart, and then honour that friendship. God Almighty states in the Holy Qur'ān:

'O ye who believe! take not others than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand.'

(Chapter 3, Aal-e-`Imrān, Verse 119)

His Holiness[aa] said that God Almighty has included friends in the sphere of close relatives, showing thereby the manner and care with which, they should be treated.

His Holiness[aa] said that Islām teaches to honour friendship for the sake of God. Any other friendship is merely temporary, whereas a friendship for the sake of God carries a firm

and strong bond, which is beyond mere friendship and can therefore be sustained. This also increases the love with which friends treat one another.

The Holy Prophet (ﷺ) said that anyone who prays for their brother when they are not present, angels pray for the same to be accepted in favour of the supplicant. Brothers here include friends as well. This is the manner in which Islām has fostered love between friends. Islām also teaches that friends should not be upset with each other and refrain from speaking with one another for more than three days. Furthermore, Islām teaches that one should also uphold the friendships of their parents, even after they have passed away, thus establishing the honour of friendships for generations.

His Holiness[aa] quoted the Promised Messiah[as] who likened his care for friends to a body which, when experiencing pain in one part, experiences pain throughout the body. The Promised Messiah[as] said that his restlessness for the wellbeing of his friends is like a mother's restlessness for the wellbeing of her children. The Promised Messiah[as] related an incident of two friends, one of whom went on a journey. Whilst one was on a journey, the other requested the key to his safe and took some money. When the other friend returned and was informed of this, he became very happy, and due to this happiness, freed the worker who had not stopped his friend from doing so. This incident was to exhibit the close bond which friends should develop.

The Rights of the Sick

His Holiness[aa] said that Islām has enjoined fasting for Muslims but has established rights for those who are ill. God Almighty says,

'The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days;'

(Chapter 3, Aal-e-`Imrān, Verse 168)

Thus, Islām has established the rights of those who are ill and exempted them from fasting, so long as they are ill, and until their health is restored.

His Holiness[aa] said that Islām also teaches to fulfil the desires of those who are ill. Once, the Holy Prophet (ﷺ) was visiting someone who was ill, and that person expressed their desire for some bread. The Holy Prophet (ﷺ) said that if a person who is ill desires something to eat, then an effort should be made to provide that for them. Islām also teaches that there is a great reward for those who visit the ill, thus advocating the rights of the ill.

His Holiness[aa] said that there was once someone who wished to see the Promised Messiah[as] but was unable to walk due to an ailment in his feet. The Promised Messiah[as] vowed to visit him, and the next day he fulfilled this promise and visited that person. It is recorded that at times, those who were ill would go straight to the door of the Promised Messiah[as] seeking medicine and expressing their grief, sometimes even staying for an hour at a time. Yet the Promised Messiah[as] would not usher them away, but instead would listen patiently and attentively.

The Promised Messiah[as] expressed that tending to the ill is also a matter of faith, and something which should not be neglected by true believers.

His Holiness[aa] said that one of the five rights which one Muslim has over the other as stated by the Holy Prophet (ﷺ) is to visit the ill.

His Holiness[aa] said that Islām has also established the rights of orphans. God Almighty says,

'And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.'

(Chapter 17, Banī Isrā'il, Verse 35)

Taking Care of Orphans

Islām says that if one is able, they

should spend out of their own pocket to care for orphans, and if they are unable to do so, then they should be extremely deliberate in their spending from the wealth of orphans. Furthermore, Islām says that when an orphan reaches the age of maturity, their wealth should be given to them. It is also stated in the Holy Qur'ān:

'Nay, but you honour not the orphan, and you urge not one another to feed the poor.'

His Holiness[aa] quoted the Promised Messiah[as] who said that one should take care of orphans and the needy and do so not for their own benefit or gain, but only to attain the pleasure of Allah Almighty and attain His nearness.

Rights of Oaths

His Holiness[aa] said that Islām also teaches to uphold and fulfil oaths, thereby establishing the rights of oaths.

Thus, Islām warns that there is punishment for one who does not honour and respect orphans. In this way, Islām has protected what is perhaps the weakest faction of society.

His Holiness[aa] said that once the Holy Prophet (ﷺ) joined his index and middle finger together and said that one who takes care of orphans will be as close to him in heaven as the two fingers joined together. The Holy Prophet (ﷺ) also warned that one who does not fulfil the rights of orphans and women should fear the wrath of Allah. The Holy Prophet (ﷺ) said that the reward of one who takes care of three orphans will be equivalent to the reward of a person who stays up all night in prayer, fasts during the night, and strives in the way of Allah.

God Almighty states in the Holy Qur'ān,

'Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in any thing nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous'

(Chapter 9, At-Ta'ubah, Verse 4)

Thus, one of the qualities of righteous people is to uphold and fulfil oaths. It is recorded that the Holy Prophet (ﷺ) said that one who breaks their oath, the Holy Prophet(ﷺ) would be at odds with them on the Day of Judgement. On another occasion, the Holy Prophet (ﷺ) said that there were two non-Muslims who were killed, and they also had pacts with the Holy Prophet (ﷺ). Thus, the Holy Prophet (ﷺ) gave their families blood-money for them, thus showing that even oaths with non-Muslims should be upheld.

His Holiness[aa] said that there is the famous incident at the time of the Treaty of Hudaibiyah, which took place even before the treaty had been completed. One of the conditions was that if any person fled from Mecca to the Holy Prophet (ﷺ), they would be returned to Mecca. As the treaty was being written, a Muslim who had fled from Mecca and the persecution he faced there and came to the Holy Prophet (ﷺ) requesting to remain with him. However, the Holy Prophet (ﷺ) said that he could not allow him to stay. He said that even though the treaty had not yet been signed, the condition had been written down, and so he honoured this oath.

Rights of Others During Wartime

His Holiness[aa] said that Islām has also established the rights of those at war. Often, those at war are merely trying to enforce their might, and though they claim to fight for rights, they are usurping the rights of others. If Islām gives permission to fight, it is only and solely for the purpose of establishing peace and religious freedom. It is stated in the Holy Qur'ān,

'Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah'—And if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft

commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty—'

(Chapter 22, Al-Hajj, Verse 41)

Islām states that if men were left free, then religion would be destroyed altogether. Islām thus enjoins justice as it is stated in the Holy Qur'ān,

'O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.'

(Chapter 5, Al-Ma'idah, Verse 9)

His Holiness[aa] said that whenever the Holy Prophet (ﷺ) appointed a general or commander, he would advise them to act with righteousness, to be fair and just, to not transgress and, if the opponents lay down their arms and cooperate, to cease fighting. It is also recorded that the Holy Prophet (ﷺ) would enjoin any envoy departing that they should strive to establish compassion and should not level an attack until they have first invited the opposing party to peace. He would also instruct that no children, women, or elderly people should be harmed.

His Holiness[aa] said that these days, people raise allegations against Islām, yet the same people carry out air-raids destroying hospitals and schools or end up harming and killing innocent people. Yet the teachings of Islām are to foster peace and fulfill the rights of others.

His Holiness[aa] said that even at times of war, Islām has established the rights of opponents. Islām forbids Muslims from mutilating or humiliating the bodies of those opponents killed in battle. Furthermore, Muslims are instructed not to act deceitfully in battle. Women, children, and elders should not be harmed. When going into another city or country for battle, the residents and citizens should not be harmed or terrorised, as is done by those who invade countries these days and carry out air-raids. The faces of opponents should not be harmed. Prisoners should be tended and cared for and given the same things to eat and wear as one eats and wears themselves. Similarly, Islām teaches not to destroy buildings, or cut down fruit-bearing trees.

His Holiness[aa] said that these days, when countries are at war, they are threatening the other with nuclear warfare; in fact, in the last world war, nuclear bombs were actually used. However, when we look at the history of Islām and the examples of Companions[ra], we find that they never acted unjustly or cruelly in any way.

His Holiness[aa] said that these are only a few rights which he mentioned. If these rights are upheld, then true peace and harmony can be established in the world. However, if the world neglects the fulfilment of these rights, then the world should prepare for a global war.

His Holiness[aa] said that we must pray for the world to avoid such destruction, and that they may be able to recognise the One, True God. His Holiness[aa] prayed that may all Ahmadīs remain safe and be saved from any and all hardships.

In the end, His Holiness[aa] led the silent prayer.

His Holiness[aa] announced that the total attendance at the Jalsa over the three days was 8,887, of which 6,709 were men and 2,168 were women. Also, there were over 3,000 people who gathered in various mosques around the UK to watch the Jalsa Sālāna.

At the end, His Holiness[aa] said that people from different parts of the world could be seen taking part virtually in the Jalsa Sālāna, despite the varying time differences. This too is an extraordinary thing to behold. His Holiness[aa] prayed for all those who attended around the world.

MERCY FOR THE MANKIND, PROPHET MUHAMMAD (ﷺ)

M. Mahmood Iqbal, Surrey, B.C.

And thou dost surely possess high moral excellences.

(Chapter 68, Al-Qalam, Verse 5)

A cursory glance at the life of the Holy Prophet Muhammad (ﷺ) punctuated with the bitterest of possible human suffering, abounds with the matchless incidence of forgiveness and forbearance, not only for human beings but also the lower forms of creation. Holy Prophet's (ﷺ) sojourn on this earth is replete with such instances which the human history fails to present even a remote replica of.

Though a messenger of Allah, he was a man, no more nor less. He never staked claim to any supernatural power, rather the startling experience that he had on the sudden appearance of Gabriel in the quiet of Cave Hira shows the simple, sincere and altruistic nature that he possessed. Seeing the paroxysm of the Holy Prophet (ﷺ) on arriving home in this agitated state, his amiable noble spouse Hazrat Khadijā consoled him. Her spontaneous response that 'God will never let you go waste since you always help the poor and down-trodden and assist the travellers etc. ' bears testimony to the real character of the Holy Prophet (ﷺ) as seen by his closest ally.

Everything is fair in love and war, goes an old known adage. Lofty, singularly matchless, and peerless beneficence of the Holy Prophet (ﷺ) on the fall of Mecca has dumbfounded the bitterest of enemies of Islām. We find him entering Mecca at the back of a camel with such humility before his Lord that his forehead is touching the hump of his camel. Approaching the premises of the Holy Ka'bā, he dismounts, steps inside the Ka'bā and smashes the idols misplaced therein. Having prayed inside and outside the holy house, he summons the elders of the town and inquires them as to how should he deal with them. They submit in unison that they are his brothers and expect him to deal them thus.

History fails to furnish any parallel to the beneficence and absolute forgiveness and on such a scale as witnessed on this occasion.

Various degree of offenders was arraigned before this Victor; but he pronounced his judgement in the word of Hazrat Yusuf,

لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ

that there is no obligation on your part today.

There was no revenge, no victimisation. Even rudimentary requirements of justice demanded many a diverse reprisal. There was Hindā, Abu Sufiān's wife who had mutilated the deadly remains of his uncle, Hamzā. There was Habbārd , whose mortal blow had led to the miscarriage of the Holy Prophet's (ﷺ) daughter and later untimely death thereby. There was Abu Sufiān whose mischievous plans had forced him to flee from Mecca. There were many other bitter opponents who were pardoned, thanks to the large heartedness of Mercy for the Mankind, Muhammad (ﷺ).

Let us travel few months earlier in history. Divine permission had been granted to our holy master(ﷺ) to migrate to Medīnā. Try to visualize the atmosphere, the tension, insecurity, and uncertainty surrounding. Having foreseen the circumstances, he made sure that all the believers should leave the town before his departure which was going to be highly explosive and apt to cause a stir in the opponents' camp. There came a time when only Abū Bakr and Ali were left behind in town besides him. Under the strain of these circumstance too, he was worried about the trusts of the Meccan opponents, which they had deposited with him for safe keeping. He entrusted Ali with the task of returning these to their rightful owners before leaving for Medīnā, after him. Try to gauge the integrity, honesty and trustworthiness of our dear Master, Muhammad (ﷺ).

It is an unwritten lesson of history that the real mettle of one's character is tested in the hour of either trial and war or success and victory.

As for victory it has been manifested above. His character was no less rather more displayed in his hour of trial. Perhaps the hardest ordeal in the Holy Prophet's (ﷺ) whole

life was in the field of Hunain. Peril of many times greater and better equipped adversary did not discourage his valour. When he was left almost alone in the field of battle owing to the circumstances, he penetrated the enemy ranks uttering the memorable words:

'I am a prophet of God and I am telling no lie.

I am the son of Abdul Muttālib'.

What greater testimony could be propounded for the bravery, courage, and grandeur of his character. It was the humanity's noblest and a perfect model in both piety and beneficence in the variegated life of our dear Master, Muhammad (ﷺ).

The title of this article **Mercy for the Mankind, Muhammad (ﷺ)** is a testimony of the Lord of the Worlds as contained in the Holy Qur'ān, where Allah, the Almighty, addresses him thus in chapter Al-Qalam verse 5, **"And thou dost surely possess high moral excellences."**

Annals of history of the Prophets record numerous instances that whenever the beloved of Almighty claimed that despite the great power, prestige and resources of opponents they would definitely be victorious over their adversaries, these were considered nothing more than ravings of madmen. Holy Prophet Muhammad (ﷺ) was no exception. It was in rebuttal of this stigmatic accusation that Allah records His pronouncement in this verse that not only that 'he is not a maniac but is the noblest and the sublimest of men possessing in full measure all those moral excellences that combine to make their possessor a perfect image of his Creator'.

It is narrated in Bukhārī that when Hazrat 'Aisha[ra] was once asked to shed some light on the habits and morals of the Holy Prophet (ﷺ), she said:

كَانَ خُلُقُهُ الْقُرْآنَ

i.e. he possessed all those moral excellences which are mentioned in the Holy Qur'ān.

About the Holy Prophet's (ﷺ) unrivalled and incomparable moral excellence and spiritual status, God Almighty Himself testifies in the Holy Qur'ān in the following words:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ﴿۲۲﴾

"Verily, you have in the Prophet of Allah an excellent model for him who fears Allah and the Last Day and who remembers Allah much.

(Chapter 33, Al-Ahzāb, Verse 22)

What greater tribute can be addressed to one who started his life as an orphaned child and undergoing all the ordeals of an eventful life, ended as the arbiter of the destinies of a whole nation.

His whole life is an open chapter from infancy to boyhood, youth to adolescence, a perfect example of moral virtue, righteousness and sobriety. He was most affectionate as a father and most loyal and considerate as a friend. He was entrusted with the great and most difficult task of reforming a society, which prided itself for its vicious traits.

He suffered persecution and faced exile but bore it all with dignity and decorum. He suffered defeat and won victories. All these various facets of human life did not impact his goodness and greatness, at any stage of his life.

It is the reason that God Almighty and all his angels invoke salutations on this noblest character of the history, a true Mercy for the Mankind

اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا ﴿۵۷﴾

"Allah and His angels send blessings on the Prophet. O ye who believe, you too should invoke blessings on him and salute him with the salutation of peace."

(Chapter 33, Al-Ahzāb, Verse 57)

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيمَ وَعَلٰى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيمَ وَعَلٰى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

May Allah keep elevating his status in the heavens till the end of time and may He enable us to emulate his worthy character, Āmīn.

HOLY PROPHET'S (ﷺ) LOVE OF THE LORD

Syed Yousuf Ahmad, White Rock, BC

Except for reciting the praise of the Almighty God, there is no greater privilege and pleasure for a Muslim than to talk about the life of the Holy Prophet of Islam, Hazrat Muhammad (ﷺ). Therefore, with utmost humility and unbridled enthusiasm, I present here a short glimpse of Prophet Muhammad's (ﷺ) love of God Almighty and his absolute trust in Him.

Sir Muhammad Zafarullah Khan[ra], in his book 'Muhammad: Seal of the Prophets' has quoted the well-know historian, Lamartine:

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness is measured, we may ask, is there any man greater than he?" (History of Turkey)

The answer is rather simple: No, there has been no man greater than Prophet Muhammad (ﷺ).

It is worthy of note that Muhammad (ﷺ) was a human being – no more, no less; and therefore, he could serve as an example for mankind. He possessed and claimed no supernatural powers. He was subject to the same conditions and limitations as the rest of us. He suffered more than most and achieved outstanding success in his lifetime. His life had many facets and passed through many phases. Like other men, he was a son, a husband, and a father. He had been a servant employed by a master and a citizen subject to the authority of his town. God appointed him a teacher and a guide.

The Holy Prophet Muhammad (ﷺ) had great love for the Almighty God, and since his early age, he was trying to establish his relationship with Him. Therefore, he used to spend lot of his time in praying and supplicating to God. Later in his life, at night, between the prescribed services, he spent long hours in prayer. He stood so long in prayer that sometimes his feet became swollen. This once moved his wife, 'Aisha[ra], to venture a mild protest; and the Prophet (ﷺ) responded:

"God has been so profuse in bestowing His bounties upon me that it behooves me to be the most grateful of His servants."

(Sahīh Al-Bukhārī)

God revealed to the Prophet Muhammad (ﷺ) in the Holy Qur'ān:

"Say, I am only a man like yourselves;(but) I have received the revelations that your God is only One God. So let him, who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord."

(Chapter 18, Al-Kahf, Verse 111)

The Holy Prophet (ﷺ) loved Almighty God so much that God commanded him to make it known to the believers, to follow his footsteps in this regard, if they needed the remission of their sins and wanted to be the beloved of God. As the Holy Qur'ān says:

"Say, if you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful."

(Chapter 3, Aal-e-`Imrān, Verse 32)

He loved God with such intensity that he became the beloved of God. Every moment of his life was a witness to the fact that he wanted to glorify and exalt the name of God. The most remarkable thing about the Holy Prophet (ﷺ) was that he was not an angel; he was a human being chosen by God for guiding humanity. Why was an angel not chosen to guide humanity? A very compelling reason for this has been provided in the Holy Qur'ān.

"Say, had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel as a Messenger"

(Chapter 17, Banī Isrā'il, Verse 96)

In his book *"The Humanity of Muhammad: A Christian view"*, the author Craig Considine, a prominent catholic scholar and an American of Irish and Italian descent, sheds light on the side of Prophet Muhammad (ﷺ) that is often overlooked in mainstream depictions and media narratives. Considine is one of the leading global voices in admiration of the Prophet Muhammad (ﷺ). In his book, Craig Considine provides an overview of Prophet Muhammad's life and legacy; he presents a sociological analysis of Prophet Muhammad's (ﷺ) teachings and

example.

Considine shows how the Prophet (ﷺ) embraced religious pluralism, envisioned a civic nation, stood for anti-racism, advocated pursuit of knowledge, established women's rights, followed the Golden Rule – the principle that 'we should treat others as we would have them treat us' – and uplifted human spirit by his kindness, mercy and humility. In essence, Considine's book is an excellent contribution in identifying Prophet Muhammad (ﷺ) as one of history's most important personalities.

At this juncture, one wonders what ingredient, what cusp on the curve of the genetic double helix, what spark in the spiritual firmament that made the Holy Prophet Muhammad (ﷺ) the most important human being. I can state with all the certainty I can command that it was Prophet Muhammad's (ﷺ) unfathomable, unending, undulating, and untutored love for God.

The Holy Prophet (ﷺ) had such a great zeal for the Almighty God that even his Meccan opponents used to say that Muhammad (ﷺ) has fallen in love with his Lord. How true they were! He was indeed a true lover of his Lord. This love showed itself most of all in his prayers, his worship, his supplications, and his remembrance of God.

Abu Darda[ra] narrates that the Holy Prophet (ﷺ) mentioned that Prophet Daud[as] used to pray:

"O, Lord, grant me Thy love and the love of those who love Thee; and the love of the deeds which will enable me to attain thy love. O my Lord, make Thy love dearer to me than my own life, my kith and kin, and even dearer than cold water." (Tirmidhī)

Furthermore, Prophet Muhammad (ﷺ) also taught an inspirational and comprehensive prayer:

"O Allah, bestow upon me Your love and the love of the one whose love, in Your estimation, would benefit me. And whatever of my beloved things You might take away from me, grant me in their stead things which You love."

(Tirmidhī)

Like every lover, the Holy Prophet Muhammad (ﷺ) loved everything associated with his Beloved. He would get his bare head wet in the first rain fall and he would say: "This is the newly descended favour from my Lord, and it brings a whole host of blessings."

The Holy Prophet Muhammad(ﷺ) used to offer long and fervent prayers to express his love for God. It is reported that once during a cold night after he had laid down in bed, he said: "O 'Aisha, would you permit me to spend this night worshipping my Lord?" She willingly consented and the Holy Prophet (ﷺ) got up to pray. He spent the whole night in prayer and his place of prostration became all wet with tears.

The Holy Prophet (ﷺ) repeatedly instructed his followers to guard against associating partners with God in any action or form whatsoever. One of the companions asked, "How should we guard ourselves against it?". The Holy Prophet (ﷺ) advised that they should do so by praying:

"O Allah, we seek Your refuge lest we should knowingly associate partners with You. And we implore for Your forgiveness if we do so unknowingly."

The Arabic word for 'associating partners with God" is ***'shirk'***. It encapsulates all sorts of idolatry, paganism, pantheism, polytheism etc., and belief in ill-omens. As a protection against ***shirk***, Hazrat Farwah[ra] reports that he was told by the Holy Prophet (ﷺ) to recite the following Qur'ānic verse:

"Say, O ye disbelievers! I worship not what you worship; nor do you worship what I worship. And I am not going to worship what you worship; nor will you worship what I worship. For you your religion, and for me my religion."

(Chapter 109, Al-Kāfirūn, Verses 1-7)

The Holy Prophet Muhammad (ﷺ) has warned us against the invisible and subtle forms of ***shirk*** that can manifest itself in many forms. According to Hazrat Mūsa Asharī, the Holy Prophet said:

"Guard yourselves against shirk, for it is even more difficult to detect than the footprint of an ant."

In a sermon the Prophet Muhammad (ﷺ) said: "O, people, bearing false witness is equal to associating partner with God." He then recited the following verse from the Holy Qur'ān:

"Remaining ever inclined to Allah, not associating anything with Him. And whoso associates anything with Allah, falls as it were, from a height, and the birds snatch him up, or the wind blows him away to a distant place."

(Chapter 22, Al-Hajj, Verse 32)

Ostentation, in any form whatsoever, for example, showing off, an attempt

or intention to attract notice or a pretentious display of wealth and luxury, was forbidden by the Holy Prophet (ﷺ). He said:

"Whoever prays in order to show off, is guilty of ***shirk***." Hazrat Muaz bin Jabal once recalled that the Holy Prophet (ﷺ) had said: "Even the smallest ostentation is ***shirk***."

The Holy Prophet Muhammad (ﷺ) passionately believed in the unity of God and his ardent desire was to establish and proclaim the unity of God to the entire world. His first lesson to his followers was the affirmation of the unity of God: "There is none worthy of worship except Allah."

The life of Prophet Muhammad (ﷺ) was a beacon of light emanating from his intense love for God; his worship was pure, free from any ostentation, his supplicants were full of fervor, embodying devotion, and poignancy. History is unable to produce a single example like him of any person who had so great a love for God.

Even the Lord of the heavens testifies to that:

Say, "My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. He has no partner. And so I am commanded, and I am the first of those who submit."

(Chapter 6, Al-An`ām, Verses 163-164)

Once the Holy Prophet Muhammad(ﷺ) heard Hazrat Umar[ra] swear in the name of his father. The Holy Prophet (ﷺ) beckoned him and said: "Allah has forbidden you from swearing in the name of your fathers. Whoever needs to swear should do so in the name of Allah, or else he should keep quiet."

As a true lover of God, Prophet Muhammad (ﷺ) was jealous for the honour of his beloved, one God. Even during the greatest trials, when his own life and the lives of his companions were in great danger, he was never oblivious of the honour of the unity of God. Rather at such times his sensitivity for the oneness of God, manifested itself with full glory.

Another incident of the Holy Prophet's love for proselytizing the majesty of the unity of his beloved God is known as his journey to Tā'īf. Perceiving the hostility of the Meccans towards his teachings, he journeyed to Tā'īf – an old town sixty miles from Mecca – to call its people to the worship of One God. Reports of him had already reached Tā'īf. The towns folk considered him a nuisance to be removed, if only to please their chiefs. They set vagabonds and street boys at him, who pelted him with stones and drove him out of the town. The Prophet (ﷺ) began to bleed profusely and was sorely grieved and dejected. That moment the Holy Prophet (ﷺ) prayed to God Almighty saying:

"Allah, I submit my plaint to Thee. I am weak, and without means. My people look down upon me. Thou art Lord of the weak and the poor and Thou art my Lord. To whom wilt Thou abandon me – to strangers who push me about or to the enemy who oppresses me in my own town? If Thou art not angered at me then I care not for my enemy. Thy mercy be with me. I seek refuge in the light of Thy face. It is Thou Who canst drive away darkness, from the world and give peace to all, here and hereafter. Let not Thy anger and Thy wrath descend on me. Thou art never angry except when Thou art pleased soon after. And there is no power and no refuge except with Thee." *(Hishām and Tabarī)*

At that time, an angel appeared and asked him if he would like his persecutors to be destroyed. "No," said the Holy Prophet (ﷺ), "I hope that there shall be among their children who will worship Allah alone and will worship none besides Him." And he prayed, "O my Lord guide these people because they know not." *(Sahīh al-Bukhārī)*. A magnificently magnanimous gesture of the Holy Prophet (ﷺ), where brutal torture was repaid by such sentiments of love and concern. Do we see anywhere an instance of such consummate love for humanity? This all stemmed from Prophet Muhammad's (ﷺ) 'love for God'.

The Promised Messiah's[as] Second Khalīfa, the Promised Reformer, Hazrat Khalīfatul MasīhithThāni[ra] has explained that "sympathy and love for God's creation and loving humanity also ignites divine love… You must imagine the creation of God before your eyes and think. 'These people are beloved to my God. If I am unable to behold and experience God the Almighty, then I will love His creation, knowing that it is the source of gaining His love. To love the creation in such a way suddenly and rapidly ignites the fire of divine love.'

The following Qur'ānic verse regarding the Holy Prophet (ﷺ) serves to prove the point:

"Haply thou wilt grieve thyself to death because they believe not."

(Chapter 26, Ash-Shu`ara', Verse 4)

Hazrat Khalīfatul MasīhithThānira, the Promised Reformer, in his commentary of the above verse, states: "In other words, while thinking that these people are distant from God and are a means of unhappiness for Him, you are killing yourself. The intent of this verse is to convey, 'How can I not love you when you are dying in grief at My people's condition?"

The Holy Prophet (ﷺ) says, "Do you love your Creator? Then love your fellow being first." To his wife he said, "O 'Aisha, love the poor and let them come to you and Allah will draw you near to Himself." *(Sahīh al-Bukhārī).*

Any negative remark of the enemy about himself did not bother the Holy Prophet(ﷺ) and he invariably demonstrated silence; but at any insulting remark to the name or the honour of God, he boldly, forcefully, and unequivocally responded in defence of the unity of his beloved God. Such a situation occurred on one occasion during the battle of Uhud where Muslims suffered great loss. Seventy Muslims were martyred and the rumours of the martyrdom of the Holy Prophet(ﷺ) had spread. The enemy was delighted, and one of the enemies, Abu Sūfiān, ascended a high place and shouted, "Is Muhammad among you?". In view of the gravity of the situation, the Holy Prophet (ﷺ) ordered his companions not to answer to not disclose their strategic position. The silence emboldened Abu Sūfiān and he said, "Is the son of Abu Qahāfā (Hazrat Abū Bakrra) present among you?" The Holy Prophet(ﷺ) again asked his companions not to answer. Again, Abu Sūfiān shouted, "Is the son of Khattāb (Hazrat Um'r) among you?" When the Muslims remained quiet to that as well, Abu Sūfiān shouted in triumph, "Hubal the great! Hubal the great!" This instantly stirred the honor for the unity of God in the Holy Prophet's heart. Notwithstanding the strategy of battle, he said to his companions, "Why do you not reply him? They asked what should they say? He told them to proclaim, "Allah is the Greatest and more Majestic." In retaliation Abu Sūfiān said," We have the idol, Al-Uzzā, whereas you have no Uzzā." The Holy Prophet(ﷺ) told his companions to answer back, "Allah is our Protector, and you have no protector." *(Sahīh al-Bukhārī)*

In short, the whole of the Prophet's life – every thought, every motion, every action, his very being – was devoted to God in an effort to seek closer communion with Him.

In spite of the fact that the Holy Prophet (ﷺ) had inculcated true love of the Merciful God, he remained humble. He was humble even to those who had accepted him to be the Prophet of God. They had never seen him committing a sin and believed him to be the most innocent man on earth. They asked him: "Sinless as you are, why, O Prophet of God, you seek forgiveness from Allah?" He replied: "Should I not be grateful to my God for all the favours bestowed upon me?" On another occasion, when the question about forgiveness and man's piety was being discussed, a companion asked, "O Prophet of God, will you not be forgiven for your piety and good deeds?" He replied: "No, not even me. I will be forgiven only by the Grace of God. Everything belongs to Him, nothing is ours."

(Sahīh al-Muslim).

There are many such anecdotes regarding the Holy Prophet's (ﷺ) love for God that it would require a gargantuan spreadsheet to tabulate them all. But let us consider one Western writer, R. Bosworth Smith, who has been fair in presenting Islamic history; he tells us about the resolute love of Prophet Muhammad's (ﷺ) for his mission of promulgating the unity of God. In his book, Mohammed and Mohammedanism, Bosworth Smith records that Meccans tried persuasion, treaties, bribes, and threats against the Holy prophet (ﷺ) to no avail; he quotes a hadith; "Should they put the sun on my right hand, and my moon on my left hand" said Mohammed, "yet while God should command me, I would not renounce my purpose." (page 79). Such conviction, such confidence and copious love for the Creator, was the unique hallmark of the Holy Prophet's (ﷺ) character; his will and purpose were completely subordinated to those of God, and were, so to speak, fused with them.

This spiritual fusion is metaphorically expressed in the Qur'ān:

"Then the Prophet drew nearer to God; then God leaned down towards him. So that he became, as it were, one chord to two bows or closer still. Then He revealed to His servant that which He revealed."

(Chapter 53, Al-Najm, Verses 9-11)

The Holy Prophet (ﷺ) has explained this experience vey simply. He has said that if a servant of God submits himself wholly to the will of God

and commits the whole direction of his life to it, he gradually achieves a condition in which God becomes the eyes with which he sees, the ears with which he hears, the hand with which he labors, and the feet with which he walks. This comes as close to expressing spiritual reality involved as it is possible to do within the limits of human speech.

The Holy Prophet (ﷺ) encountered intense persecution of unimaginable magnitude in his early Meccan life; he endured unending calamities and hardships in his later life, but all this period of trials and tribulations were faced with great patience and forbearance. A question arises in the untutored mind because of misunderstanding: Why did Prophet Muhammad (ﷺ) have to encounter all these misfortunes and difficulties when he was the loved and chosen one of God? The Promised Messiahas, Hazrat Mirzā Ghulām Ahmad, provided succinct elucidation to such inchoate minds:

“I would say to them that water is not discovered till one dig into the earth and splits it through several feet. It is only then that agreeable water is found, which is the basis of life. In the same way, delight in the cause of God Almighty can be procured only by steadfastness and firmness under difficulties and misfortunes. How can those who have no experience of these ways imagine and feel that delight? How can they be aware when the Holy Prophet (ﷺ) had to endure suffering, a spring of delight and comfort welled up in his heart; and his trust in God, love of God and faith in divine help were strengthened?”

Acknowledgement:

Unabashedly, I confess that I have taken excerpts from many authors, at times, verbatim, too many to enumerate them all – they all are listed under the heading ‘Prophet Muhammad’ on the Ahmadiyya web site: alislam.org.

I gratefully acknowledge their work and thank them profusely for making my writing less time-consuming. Unreservedly, I give them full credit as I claim no originality. An old adage would highlight my dictum: If one copies from a single book that would be ‘naked plagiarism’; on the other hand, if one copies from ten books that would be dubbed as ‘research’.

References:

1. Al-Munqadh minad Dalal by Gazali, p.151

2. Kanzal ‘Ummal.

3. Durre Manthur fiTafsir Al-Mathur by Siyuti. Vol.6, p.27

4. Mustadrik Hakim Vol.1, p.4

5.Hazrat Khalīfatul MasīhithThānī[ra], Speech in Urdu entitled “Ta’alluq Billah”, Anwar-ul-ulum, Vol.23, p.189 -191

“If the office bearers are working for the sake of people, then of course they should feel discouraged (if there is a lack of appreciation). However, if their service is purely for the sake of attaining the pleasure of Allah the Almighty then they should never feel dejected Thus, you should recognise this fact and thereafter proclaim that we are to serve for the sake of Allah the Almighty and if we are to work for His sake, then we will not lose any sleep if other people do not appreciate us or if we are the targets of their criticisms… Especially, as members of Ansar, you are not children but are mature adults and so even if someone does say something to discourage you, it should not affect you or dishearten you unduly.”

His Holiness Hazrat Mirzā Masroor Ahmad, Khalīfatul Masīh V

Aug 15, 2021 - Virtual Meeting with the National Majlis ‘Āmila, Majlis Anșārullāh, Holland

KHILĀFAT AND IT'S IMPORTANCE IN CONTEMPORARY SOCIETY

Mohyuddin Mirzā Edmonton, Alberta

Let us start first by defining the "contemporary society", according to the Wikipedia:

"Contemporary society, according to social and political scientists, is characterised by at least three fundamental directions:

1.Increasing human interconnection through a network of relationships that is progressively covering the whole planet.

2.The pace and depth of the evolution of human ways of life determined by technological innovation represent an absolute novelty in human history.

3.The scale of anthropological and ecological transformation due to the interaction between evolutionary factors (social, cultural, economic, and technological) has no historical precedent."

Though, humans have been modern in all times and were ahead of their predecessors; but the pace at which current society is evolving has never been recorded before. Today's contemporary society is result of several fundamental changes that are irreversibly transforming our daily lives, our way of thinking and perceiving the world and our way of living together. Among these, the fundamental changes are:

• Improvements in life conditions
• Life expectancy
• Literacy
• Gender equality
• Changes in domestic and international political institutions
• The breakdown of natural equilibria.
• Improvements in life conditions
• Life expectancy
• Literacy
• Gender equality
• Changes in domestic and international political institutions

While these changes have been witnesses throughout the globe; but has also resulted in three distinct classes of societies that can be named as:
• Developed
• Developing
• Underdeveloped

When we study the time of the Promised Messiah[as], there were clear signs of an emerging contemporary society. We observe that new means of communications were being invented, power of pen was being increasingly used, the invention of printing press was a means to propagate knowledge. The Promised Messiah[as] also employed to broadcast his message using these means and was given the title of "Sultānul Qalam". In his famous book Islām's Response to Contemporary Issues, Hazrat Mirzā Tāhir Ahmad, Khalīfatul Masīh the IV[ra] , has described the single most issue for the humanity is the absence of peace. In his words:

" The single most important malady of the world today is the absence of peace. In the contemporary world, man, as a whole, has reached a high standard of achievement in material progress, made possible by the advancement of science and technology in every sphere of human requirement at a mind-boggling pace. No doubt, the more fortunate sections of human society, known as the First and Second World, have a much larger share of the fruits of scientific progress in the contemporary age, but the Third World has also benefited to a degree. Rays of progress have penetrated even the innermost recesses of the darkest areas, where a section of human society still lives in a remote past. Nevertheless, man is not happy and content. There is growing restlessness, fear, premonition, lack of trust in the future and dissatisfaction with one's heritage. These are some of the important elements, which challenge the nature of the contemporary world. It, in turn, gives birth to a deep-seated dissatisfaction of man either with his past or with his present; particularly, it runs deep in the formative thought processes of the younger generation. Man is in search of peace".

Let us look at Qur'ānic description of contemporary world. It has been predicted in The Holy Qur'ān that a time will come when the world becomes more materialistic. In chapter 74 of the Holy Qur'ān, four characteristics of a Materialistic Society are explained. The translation of verses 43 to 48, is as follows:

"What has brought you into the Fire of Hell?'

They will say, 'We were not of those who offered Prayers,

Nor did we feed the poor.

And we indulged in idle talk with those who indulge therein.

And we used to deny the Day of Judgement, until death overtook us."

(Chapter 74, Al-Muddathir; Verses 43-48)

The features of a godless and materialistic society could not have been summed up more precisely and comprehensively and these are:

1. Failure to perform worship.
2. Failure to feed the poor.
3. Indulgence in vain pursuits.
4. Denial of the Day of Reckoning or accountability.

This proves that the contemporary society has all the hallmark of a materialistic values and that is where the need for a global guide is identified. If the problems are identified by the Holy Qur'ān, then the solutions are also identified in the Holy Qur'ān. There are numerous verses in the Holy Qur'ān relating to social, moral and economic justice. The issue is that contemporary societies tend to forget these teachings and there has to be constant reminders for the same. The prayers of seeking guidance to remain on the straight path اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ emphasis on the importance of a constant reminder in form of a divine guidance available to mankind to provide these reminders, knowledge and wisdom to complete this journey of life in a contemporary society. That is where " The Khilāfat", comes in, not a political Khilāfat; but a spiritual Khilāfat.

Khilāfat means successorship, and the Khalīfa is a successor to a Prophet of Allah whose goal is to carry to completion the tasks of reformation and moral training that were seeded by the Prophet. The community of followers of a Prophet of Allah continues to nurture its faith and practices under the blessing of the institution of Khilāfat for as long as Allah wishes.

Khilāfat establishes the authority of Allah on earth, and the Khalīfa strives to uphold that authority within the community of followers. For the believers, Khilāfat is an embodiment of Allah's Unity, as they choose to take divine authority through the person of the Khalīfa. The believers partake of the blessings of Khilāfat by holding firm to their faith and practices, united under him.

With the blessed institution of Khilāfat to guide it, the community has distinct sense of discipline and direction under one leader – a factor that enables it to serve God and humanity with sincerity of purpose and selfless devotion." *(source: www.Alislam.org)*

I am among the several fortunate Ahmadī Muslims, who due to Allah's mercy have seen the period of four Khūlafā. As a young boy going to mosque in Rabwah and listening to motivational addresses of Khalīfatul MasīhithThāni[ra], Hazrat Mirzā Bashīruddīn Mahmood Ahmad at Jumma prayers and then at annual gatherings. His sermons penetrated the hearts of the listeners and we changed our lives for the better. He used to focus on getting education, gain life skills, handle problems and all focused on the Love of Allah. Personal meetings with him were so emotional and rewarding that they became an essential part of my life for ever. This was also the time when a contemporary society was emerging. Means of communications were evolving and thus, he provided a balance how to be careful in using those developments keeping righteousness as the focus. He steered the community through the partition and also several anti-Jamā'at movements.

Then Hazrat Khalīfatul Masīhith Thālith, , Mirzā Nasir Ahmad[rh], also focused on higher education and love of Allah. He was always gracious with me and always interested in my higher studies. His passion was to see more scientists and educators in the community. He was aware of contemporary trends and advising Jamā'at on key issues and solutions.

The era of Hazrat Khalīfatul Masīhir Rābi' , has been the golden years of memories and close relations with his holiness. I had known him when he was a young man, bicycling on the dusty roads of Rabwah, stopping to greet young and old on the road, enquiring about their welfare with a genuineness. When he became the Khalīfatul Masīh, we were already into a contemporary society. He gave extensive lectures in the Western World on various subjects and issues and aligned Jamā'at to modern means of communications and presentations.

Finally, I am blessed to be in the fifth period of Khilāfat. Hazrat Khalīfatul Masīhil Khāmis[aa] has a focus on filling the house of worships and building new mosques, his holiness have been a great ambassador of peace and talks about absolute justice. His peace initiatives for the world are all very well documented.

To conclude, Khilāfat is a great blessing for the world. We are the blessed one that we have accepted the Khilāfat while others are still wandering around. May Allah continue to guide us through our system of Khilāfat and may we be the beneficiaries of all the goodness that this contemporary society is lacking in, Āmīn.

TAHRĪK JADĪD: BACKGROUND AND SUMMARY OF ITS REQUIREMENTS IN WORDS OF HAZRAT MUSLEH MAU‘ŪD[RA]

Fazal Masood Malik, PEI

The Majlis-i-Ahrār-i-Islām came to the political centre stage in 1931 when its volunteers protested in Kashmir against the policies of the Mahārājā, perceived to be anti-Muslim. Until 1934, the party enjoyed its popular image as an eminent Muslim party in Punjāb; however, the Ahmadī-Muslim belief was diametrically opposed to Ahrār ideology. After the Ahrār political conference in Qādiān in 1934, their anti-Ahmadiyya stance became the principal tenet of its politics. The members of the Ahrār party declared, "We will destroy Qādiān and leave behind no trace of what is known as the Ahmadiyya Jamā‘at."

In response to the hatred that was pouring out of the Ahrār movement, Hazrat Mirzā Bashīruddīn Mahmūd Ahmad[ra] , then head of the Ahmadiyya Muslim Community, responded in a manner that resonated with those who sought peace. Hazrat Khalīfatul MasīhithThāni[ra] presented a scheme, as opposed to a reactionary approach. Inspired by Divine decree, Hazrat Khalīfatul MasīhithThāni[ra] launched a plan for the global expansion of Islām-Ahmadiyyat known as Tahrīk Jadīd. In this regard, he delivered three Friday sermons consecutively, presenting the entire scheme of sacrifices. These sermons were delivered on November 16, 23, and 30, 1934.

In the first sermon, Hazrat Musleh Mau‘ūd[ra] advised the members to reconcile all their families' differences, cleanse their hearts from all malice, and make up with any loved ones with whom they might have had differences. In the following sermon, he explained the need for sacrifices and how one should prepare themself to offer sacrifice in the service of Islām. In the third sermon, he explained the twelve remaining demands of this scheme.

This article presents a brief introduction to the grand scheme of Tahrīk Jadīd, a translated summary in the words of Hazrat Musleh Mau‘ūd[ra].

1. The first demand is about a simple lifestyle, all the men, women and children who wish to join should send their names to me.

2. The second demand is for those who can dedicate one-fifth to one-third of their income for Jamā‘at. This income will be returned after three years, either as cash or in the form of property.

3. The third demand is for publication of responses to allegations published against Jamā‘at. A working group has been formed for this task and needs fifteen thousand rupees to complete the job, of which five thousand is required urgently.

4. The fourth demand is that two groups of six people should be sent to three countries (where no Ahmadī resides currently). One more person should be sent to join the one's already there every year. This directive is in line with the commandment of the Holy Qur'ān as we do not know which land will become Medina for us.

5. The fifth sacrifice I ask of you is to help me with a Tablīgh plan that I have in my mind. I estimate it will require one hundred rupees per month.

6. The sixth requirement is for five Waqf Zindagī (Life Devotee) to survey Punjāb for Tablīgh purposes. This project would require approximately 27,500 rupees.

7. The seventh requirement is that we must have a reserve force for Tablīgh purposes that we can use when and where needed. We should be able to fill our needs when missionaries are not available.

8. The eighth requirement is that such young persons should come forward who can dedicate their lives for three years (Waqf ‘Ārdi).

9. The ninth requirement in this regard is for people who are able to dedicate three months of their time … should do so.

10. The tenth requirement is for those members who are doctors or lawyers or have projects or jobs that are seen with respect. They should offer themselves (for service of Ahmadiyyat).

11. The eleventh demand from Jamā‘at Ahmadīyya is that a reserve fund of Twenty Five Lakhs Rupees (Rupees 250,000) should be established.

12. The twelfth demand from

Jamā'at Ahmadīyya is for those retirees who are idle to dedicate themselves for the service of religion.

13. The thirteenth demand from Jamā'at Ahmadīyya is that the people living outside (of Qādiān) should send their children to either High School in Qādiān or to Madrassa Ahmadīyya, whichever they like.

14. The fourteenth demand is that some resourceful people want their children to pursue higher education. They are requested to trust the future of their children to Jamā'at.

15. The fifteenth demand is for those who are jobless to leave the country and find work overseas.

16. The sixteenth demand is that the members should inculcate the habit of working with their own hands.

17. The seventeenth demand is for the unemployed. If they cannot go abroad, then whatever little work they can find here, they should take it.

18. The eighteenth demand is for the people living outside of Qādiān to try and build homes in Qādiān.

By the Grace of Allah, this scheme was blessed with immense success. By the of the 20th Century, merely 60 years since its inception, the results of Tahrīk Jadīd spoke louder than the loudest shouts of the Ahrār in 1934. By the Grace of Allah, Islām-Ahmadiyyat has been established in over 200 countries.

‘Alm In’ami of Majlis Anṣārullāh Canada - 2020

First Position

Peace Village Centre West

Peace Village Muqāmī Region

Position	Majlis	Region
2nd	Emery Village	Toronto West
3rd	Windsor	Western Ontario
4th	Saskatoon North	Prairies
5th	Weston Islington	Toronto West
6th	Ahmadiyya Abode of Peace	Toronto West
7th	Lloydminster	Prairies
8th	Peace Village West	Peace Village Muqāmī
9th	Surrey West	British Columbia
10th	Edmonton West	Prairies

Regional Positions for Award of Excellence

Position	Region
1st	**Toronto West**
2nd	Peace Village Muqāmī
3rd	Prairies
4th	Northern Ontario
5th	Eastern Canada
6th	Brampton East
7th	Western Ontario
8th	Toronto
9th	Brampton West
10th	Vaughan

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